Incontinence, Pure Recovery – On the Subject

By Slavoj Zizek

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So in fact Sirohi has recovered from fever recently – what was one and a half months of bad fever and such

process as his company work life problems as it is called – now imagine how he should be about this fake illness problem – just articulate the logic of Hegel, with a fully modern and new syntax, and even make it highly dialectical in method – something like in Hegelese to sound like Sirohi – the substance (process without subject as it may be called in Althusser) and subject as Spirit – I mean here the old joke here Spirit is bone – the higher spiritual activity, with the worst and crassest jokes on white racists in Europe. Sirohi means an infinite judgement on this topic – how he is the new heir to Althusser and Sartre – the formalization of a Concept and the For-itself as in fact higher and lower as merged to the diagram from Milner –

“Perhaps I mean A is higher stuff – symphony, jazz and opera – and B is lower stuff, jokes and sexual dancing and all that – this is not seen before except in Hege where it is all B grade comedy compared to the elegance of Sirohi. That is why Sirohi is a genius and infinite judgement in the sense Mladen means of infinite infinite judgement even.”(Jacques Alain-Milner to Mladen Dolar)

I. Le Sans and the Subject

What one must say is, Heidegger's process of the ontic and ontological then is removed from and lacks thus - to put it in a direct and somewhat crude way - insight into the radically antagonistic nature of every hitherto communal way of life. Heidegger's ontology is thus in fact 'political' (to refer to the title of Bourdieu's book on Heidegger): his endeavour to break through traditional ontology, and to assert as the key to the

'sense of being' man's decision to adopt a 'project' by means of which he actively assumes his 'thrownness' into a finite historical situation, locates the historico-political act of decision in the very heart of ontology itself: the very choice of the historical form of Dasein is in a sense 'political', it is though not the Sirohian project, more like Sartre and the For-Itself which though is not a simple bourgeois form of subject like in Sartre, but the political subject in the sense of Badiou's more admired Theorie du Sujet – where Aeschylus is then the attack of mass democratic small parties or fused groups.

Though Sirohi is not just another absolute singular OP process – he is more refined here – something like the subject who is a party – and so in fact against Heidegger and shared ways and being in the world, Sirohi remains a politica subject and against Badiou's simple subject of singular sequences Sirohi is further and goes further for a maximal subject of even Marxism-Leninism again, though here he is against the common Marxist-Leninist project for a new process he calls – say Nunes in Spain over Cuba – but now the wonderful move – where Badiou is minor, and and Sirohi is major in that two tendencies of philosophy, but then there is also minor in Sirohi, the Other, that minor aleatory current of alithea.

And so in fact irrelevance and the highest most major philosophy.

How in fact the process in topos is simply – not Heidegger, the minor alithea, nor Badiou imagined as whole and minor, but actually minor, instead then Hegel who is just a process of structure without subject and even Althusser, a process without subject

and finally minor towards Hegel. And so in a refined sense let us a Hegelian process which is then merged to a political subject.

II. Subject, Le Sans

Just see the subject as le sans. I mean articulate the particular and the Universal from a engaged partial struggling standpoint and see it as proletariat but I also mean it should somehow become led by an individual and that then is above the proletariat and in fact a subject. So somehow the standard Hegelian syllogism, is here changed and inverted to the maximal event of the subject in a Aristide like sense – which as a matter of fact Sirohi is.

Recovering, from fever, and crazy Christian unhealth debates, we argue Sirohi should know – I am a political figure, most people tell him, I add as in fact a great philosopher – such a figure who then articulates the least and the poorest with the maximal event and remains with the minimalist mathematics of the process which then mediates with also the higher system of dialectics I previously meant.

III. How an Event is a Concept in Tranist in Sirohi not Badiou at all, Cornel West about the debate on Topos and Sirohi or some imagined Badiou and what Gayatri Spivak calls re-presentation “jokes”.

As a demonstration of the debate – the higher system, and even higher debates in the process of how the system then is also systematic and like a matrix basically and a transcendental Kantian a priori and

Universal judgement in aesthetics which means ethical stuff like architecture for Karatani – that process of singular and universal which is singular and so in fact a process of how the matrix is also ontological and new, in other words a modern and philosophical system which is cool and singular, even innovative and creative enough to engage with archaeology in Agamben – then is how the ontological change is now in fact the status of an Event – how this new process compared to the old Hegel then is mixed with a higher systematicity again like Hegel but new – A Draft – the Ontology of the Concept and the concrete political subject which then articulates to a New against the Old of Hegel and this then is finally – the process of lower subjects of class politics and old comic books in Soviet Union, jokes and news and Nunes go with the higher topos of system and philosophy and this then is the Event.

How Sirohi is then the articulation of lower subjects of daily life with higher philosophy.

How then in fact Incontinence of the void – a title based on Beckett's sentence in a work of his, is then simply this perfect, breathless poetry – imagine editing the discussion on Badiou and his achievement in philosophy with the admission on Hegel alive for his system reason and perhaps for simple events and radicalism in French revolution as it is called and then the debate on Sirohi piercing the two points perfectly like a diagonalization – system and lower topos of the sublime.

IV. How Cinema Exemplifies this Debate

I mean imagine the pure Badiouian Event – a mass of demonstrations as Almagestes says.

Now imagine a Sirohian Event – a mass of in fact Portuguese Communist party mass protests with cut style politics and even Mao’s Red Book –

I mean treat these two concepts of Event and articulate them – the lower Badiou and the higher Sirohi with the even higher Conceptual movements of his works – something like metaphorical concept in Sirohi.